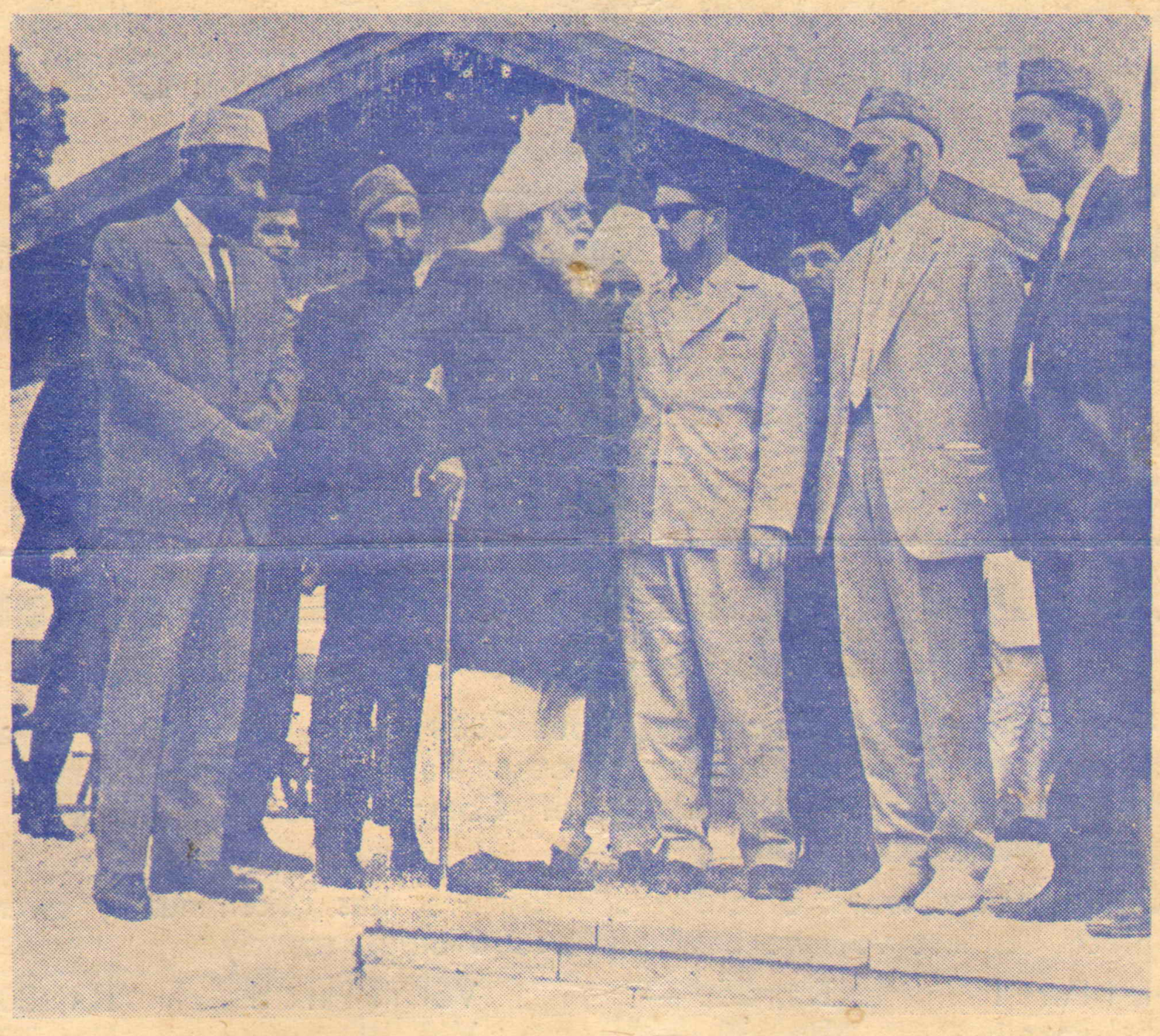
The TAHRIK-i-JADID

Regd. No. L 7676

Digitized by Khilafat Library Rabwah

APRIL 1968

Hazrat Khalifatul Masih III in Europe



حضرت خلیفۃ المسیح الثالث ایدہ اللہ یورپ میں

Editor : Naseem Saifi

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

Digitized by Khilafat Library Rabwah

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size 8½×6¼")**

The Oriental & Religious Publishing Corporation Ltd.,
Rabwah, W. Pakistan.

SEND YOUR PRINTING JOB

To your own

NUSRAT ART PRESS

RABWAH,

WHICH PRINTS THE

TITLE & ENGLISH SECTION

OF THIS MAGAZINE

TAHRIK-I-JADID.

A NEW ENGLISH COMMENTARY ON THE HOLY QURAN

This Commentary, which covers about 3000 pages, establishes on a rational basis the superiority of Islam over all other Faiths. It supplies a real need and all those interested in the study of Comparative Religion will find this encyclopædic work very useful.

The Commentary, work of a Board of Editors, has taken nearly twenty years to complete. Its last volume has been issued only recently.

Vol. I Part I	Rs. 25. —	Vol. II Part II	Rs. 30. —
Vol. I Part II	Rs. 30. —	Vol. III	Rs. 20. —
Vol. II Part I	Rs. 20. —		

The Oriental & Religious Publishing Co., Ltd., Rabwah.

بسم الله الرحمن الرحيم

THE Tahrik-i-Jadid

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

Digitized by Khilafat Library Rabwah

Vol. 4 | APRIL 1968, MUHARRAM 1388 | No. 4

CONTENTS

1. Hazrat Khalifatul Masih in Switzerland ... 2
2. Notes and Comments ... 3
3. Rabwah Diary ... 4
4. Islam in Liberea ... 6
5. Symposium at Ealing ... 7
6. How I accepted Ahmadiyyat ... 8
7. A song for K.G. Schools ... 9

Annual Subscription :

Pakistan and India Rs. 2.00

Other countries 7 Shillings or One Dollar

English section : Printed by Nusrat Art Press, Rabwah and published by Abdul Latif Khan for The Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan.

Hazrat Khalifatul Masih in Switzerland

(Continued from Last Issue)

The last address of welcome, given below was presented by Imam Mushtaq Admad Bajwa.

My Master, Hazrat Khalifatul Masih, Sir!

Ladies and Gentlemen! I, members of Ahmadiyya Movement in Islam, Our Brothers-Muslims, our sympathizers and friends, all are to-day happy to be able to welcome you, Sir, at the Mahmud Mosque, Zurich. Since the Mosque was completed almost 4 years ago, I had the yearning to welcome the beloved Haad here. This Mosque, in commemoration of a prophecy, bears the name of the Holy Head Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, whose hand I kissed before departure for Switzerland in February 196 , not knowing that it was the last kiss in this world. Despite his illness and no apparent chances of his coming, I ever hoped that one day he may grace us by his presence. However, God had destined otherwise, may Allah bless his soul and be pleased with him.

Sir, in November 1965, this burden fell on your shoulders and since then all the hopes had centred in your person. Besides writing to you, Sir, I prevailed upon our Secretary Foreign Missions, Mirza Mubarak Ahmad, to make this submission to you. God be praised, that this yearning has at last been realised and I am confident that this journey of yours shall add a glorious chapter to the history of Islam in Europe.

May Allah bless youf or your coming, we are very thankful to you.

Sir! We have deep appreciation of the steps that you took to revitalise the community. To mention only two, you required every member to learn Quran, appealed to the learned in the community to put this plan into effect.

Digitized by Khilafat Library Rabwah

You felt that work of moral training and education could not be carried on only by permanent missionaries and teachers. You appealed for volunteers from every walk of life for this noble cause who travel and live entirely on their own expenses.

Sir, through these two plans you arranged marvellously that all the members know and live Quran. Certainly these steps would go a long way to dispel the darkness of the world, for a spiritual change in members shall influence all living in their environment and a day may not be far off, when in accordance with your vision which you saw in wakeful state, the heaven and earth may be full of light.

Sir, we are all anxious to hear from your own lips that which may infuse us with new faith and life, therefore, I conclude with the humble request to pray that the light of God may soon spread in this beautiful land, the heart of Europe, and that He may bless all Muslims and all others, both men and women who though not Muslims yet offer us their heartiest cooperation. I have greatest respect and affection for them all, may God reward them manifold!

Ladies and Gentlemen! I thank all who in reponse to my invitation have come from far and near and all who have helped us and I owe a special debt of gratitude to these friends who have joined me in paying their humble tribute to you, Sir.

Sir, May Allah be your Guide, Helper and Protector and give you not only to unite all Muslims rather the whole world into one humanity! Amen (More)

NOTES & COMMENTS

A report from Burma

In his latest report Khwaja Bashir Ahmad writes from Rangoon that recently the arrangement was made to distribute pamphlets dealing with the death of Jesus Christ. The pamphlets which they thought were quite enough proved insufficient, for the people showed so great an interest that a large number of people who were anxious to get the pamphlets had to content themselves by giving their address to the Mission so that the supply should be made as and when available.

The distribution of the pamphlets had a very good effect on the general public. A letter received in this connection said, "This booklet will certainly shake the Christendom". Another said, "I would like to have more copies". Some people on reading the announcement of the booklet "Christ in Kashmir" wro'e to Khwaja Sahib that they had never heard of such a thing before. Captain Djin wrote from Chankhan: "It is a wondersul news. I am waiting for the booklet anxiously.

The fact is that this is the Age in which the Cross was to be shattered into pieces. The Promised Messiah, peace be on him, did this work most excellently by proving to the Christians and Muslims that Jesus had neither died on the cross nor he had ascended to the heavens; he had rather died a natural death and his last resting place was Khanyar, Srinagar.

Nigerian Ahmadis Confer

The Annual Conference of the Ahmadiyya Mission in Nigeria was held on the 12-14th January 1968 Messages from Hazrat Khalifatul Masih, III, the Vakil-ut-Tabshir and the Head of the Nigerian Military Government and some other prominent personalities were read out to the audience. The Press, the Radio and the Television covered various aspects of the Gathering.

A Film of the Haj Performance was also shown along with the film of the Mangla Dam which was supplied by the Pakistani High Commission

Representatives of four Embassies of the Islamic countries attended a Public Session of the Conference.

Digitized by Khilafat Library Rabwah

Translations of the Holy Quran

The display of the translations of the Holy Quran in various languages of the world formed the main feature of an Exhibition which was held at the Ahmadiyya Mosque, Rawalpindi. The Exhibition which was held on the occasion of the International Islamic Conference (to mark the 14th century of revelation of the Holy Quran) was inaugurated by Mr. M. M. Ahmad, Deputy Chairman, Planning Commission The mosque had been beautifully decorated and the books arranged to facilitate the view of the books.

The progress of the Islam and the Muslims in various parts of the world was depicted through photographs which had been supplied by the Vakalat-i-Tabshir.

The Amir of the Ahmadiyya Jamaat, Rawalpindi, in his brief address recounted the activities of the Ahmadiyya Missions in almost all the parts of the world.

The visitors to the Exhibition were very highly impressed and some of them wrote very encourgaing remarks on the Visitors' Book.

Penfriends

Mr. Hamid Rahman (18) of P.O. Box 6, Rose Hill, Mauritius wishes to correspond with friends all over the world. Letters should be written in English or French.

RABWAH DIARY

The Promised Messiah Says:

Digitized by Khilafat Library Rabwah

The gist of the principles of worship is that one should stand before God as if he sees Him or God sees him. He should purify himself of every tinge of Shirk (Polytheism) and should think of His greatness and power of sustenance. He should recite the prayers which are reported from the Holy Prophet (peace be on him) and supplicate to Him much. He should ask forgiveness and repeatedly make mention of his shortcomings so that he is purified and he has a true relation with God and he should engross himself in His love. This is the gist of the whole prayer and the whole of it is contained in Sura Fatiha. The verse ایاك نعبد و ایاك نستعین (Thee alone we worship and from Thee alone we ask for help) is an expression of our short-comings and God alone has been asked to help. Next comes the prayer to be enabled to walk on the path of the Prophets and the Messengers, and a request is made for the favours which were given to the world through the Prophets and Messengers and which can be obtained by walking on the paths chalked out by them. Then follows the prayer that save us from the ways of those who rejected the Messengers and the Prophets and acted mischievously and thereby the wrath of God descended upon them in this very world; or those who made this world as their goal and abandoned the way of righteousness. The fact is that the real aim of prayer is to supplicate before God. We should pray to God that He may grant us sincerity and perfect love for Himself and abhorrence for sin which is an evil thing and makes one a habitual sinner. We should also pray to God that He may purify us and grant us His help through the holy spirit. We should give preference to God over every thing of this world—pelf and power, wealth and riches, honour and greatness—and we should make Him alone as our dear one. He who is running after the stories which find no mention in the Book of God has degraded himself and is a liar. Prayer (صلوٰۃ) is in fact a supplication uttered in the way that has been taught i.e. sometimes we have to stand up or bend or prostrate. He who does not understand the real significance of it has only a shell with him.

Khutba

On Friday, the 23rd of February Hazrat Khalifatul Masih told the Community that in order to win salvation it is vitally important that we should make the required sacrifices for the cause of God. Real salvation he said means the achievement of eternal joy which is the result of spiritual prosperity. By nature man is anxious to be always happy but, he remarked, this was never obtainable through worldly pelf and power, it always comes through the deep knowledge of God and knowledge of God can be acquired through sincere followership of the Holy Prophet Mohammad (peace and blessing of God be upon him).

He further said it was through the knowledge of God that man can get rid of sins and advance in virtue.

Before closing he prayed to God that He may grant His perception and knowledge to every one and thus make this world abetter place to live for every soul that breathes anywhere in the world.

Khutba

On Friday, the 15th of March, Hazrat Khalifatul Masih III said in his sermon that he had been thinking for sometime of drawing the attention of the

Community to the remembrance of God and prayers (*Darud*) for the Holy Prophet Mohammad (peace & blessing be upon him) and it is reported in the Hadith that the Holy Prophet used to say that the believers were shown certain things about other believers. A friend of mine has written to me that he had seen a dream that I was going some where and praying for the Holy Prophet very loudly and I was trying that I should offer the prayers still more loudly. He also says that he started doing that and also wrote to a friend at Qadian advising him to do the same. This friend wrote back to him that as he received the letter he and his wife were already thinking of starting the prayers for the Holy Prophet. When he told another friend of his dream he was told that his late father had met him in a dream and said to him that even in the paradise he was praying for the Holy Prophet a hundred thousand times every day.

Hazrat Khalifatul Masih said that the path on which God was making them walk was the path of domination of Islam and on this very road the Satan was trying to make the place dark. It was not possible to get rid of this darkness without the mercy and help of God. The fact is that God erects the minarets of light at every step on this path only when one acts upon His commandments and remembers him much. Quoting some verses from the Holy Quran, he said that it was the will of God that people should pray for the Holy Prophet and as a result of that His mercy should descend on them. Therefore he said we could not get rid of darkness and enter into light unless we glorify God and pray for his beloved prophet Mohammad (peace & blessing of God be upon him). In this age we have been allotted the task of spreading and making Islam dominant and we have to create the love of prophet in the hearts of people. It is destined that we should do this work and with the grace of God we will succeed. In the end he advised the Community that young and old men & women all of us should increase the volume of glorification of God and prayer for the prophet. In fact the elderly people should say

Digitized by Khilafat Library Rabwah

سبحان الله و بحمده سبحان الله العظيم

اللهم صل على محمد و آل محمد

200 hundred times every day. Below 25 but not less than 15 should say this at least 100 times every day. Those from seven to fifteen years, should recite it 33 times Those who have started talking and are upto the age of 7, should be made to say these words 3 times daily. He instructed the Community to start on this programme from Ist April 1968 and continue it at least for one full year.

Majlis-i-Irshad

On the 23rd of March, the monthly meeting of the Majlis-i-Irshad was held at the Masjid Mubarak. Hazrat Khalifatul Masih also graced the meeting with his presence.

The speakers were Maulana Mohammad Munawar, Missionary in charge, Tanzania ; Maulana Fazl Ilahi Bashir and Dr. Sayed Sultan Mahmood Shahid. M.Sc. Ph.D. All of them spoke on various prophecies of the Promised Messiah, peace be on him.

Hazrat Khalifatul Masih in his closing remarks said that these prophecies on which the speakers had addressed the audience were being continuouslyfu filled for more than half a century.

The effects of these prophecies he further said, were very far reaching.

ISLAM IN LIBERIA

It was in 1921 that the first Ahmadiyya Missionary toured West Africa and having met and addressed the people of Sierra Leone, Ghana (then, Gold Coast), and Nigeria sowed the seed of the progress of Islam and the Muslims in that part of the Dark continent. He was Alhaj Maulana A.R Nayyar, a Companion of the Promised Messiah, peace be on him. With Nigeria as his headquarters he spread the light all around.

Since then not only the Missions in Nigeria, Ghana and Sierra Leone have been busily engaed in the uplift of the Muslims there, more Missions have also been opened viz in Ivory Coast, Togoland, Dahomey, Gambia and Liberia. Another Mission in Upper Volta is expected to be opened at no distant a date.

All the serious thinking and sobre minded Muslims appreciate the efforts of the Ahmadiyya Missions in this part of the world, for they know it for certain that if not for the Ahmadiyya Mission, the active Christian Missions would have swept across the whole of the continent and the already downtrodden Muslims would not have been able to find their feet anywhere.

When a few years ago Brigadier Gulzar Ahmad visited West Africa he was told by the Hon. M. Mustafa of Sierra Leone that it were the Ahmadis who really came to their help in religious and educational affairs. Brigadier Gulzar Ahmad has mentioned this fact in his Book 'Tazkarai Africa'.

The Whole of Africa needs very great attention of the Muslims all over the world. Preachers and teachers is the crying need of the time. But the pity of it is that none is coming forward except the Ahmadiyya Mission.

Digitized by Khilafat Library Rabwah

"The Musilm News" of 26th January 1968 (South Africa) carries an article 'Forgotten Musilms of Liberia'. We reproduce below the portion of the article which directly deals with the Muslims.

"The position of Islam and Muslims in Liberia is very deplorable indeed. There is not a single school for the Muslims in the country and as a result of that very few Muslims are educated on western lines. One hardly finds any Muslim on a good post in the government. Even the simple clerk is a rarity. In trade and commerce, b siness and professions, Muslims are relegated to an obscure background. The natural consequence of such a state of affairs is misery and frustration. It may be mentioned here that when Sudan raised the question of the persecution of Muslims in Ethiopia at the Afro-Asian Islamic conference held at Bandung early this year it was Kenya and Liberia who blocked that move to save their prestige for the Muslim minority in their own countries was faring no better!

"In such a setup it is very essenti l to have some strong and powerful central organisation which could look after the rights and interests of hapless and hamstrung Muslim minorities the world over. The Motamar of Karachi. the Rabita of Mecca and Muslim Congress of Egypt are doing practically nothing in the matter. There is a great need to jolt them from their slumber and inactivity, for the helpless and isolated Muslim communities are being submerged in the expanding ocean of militant Christianity, Hinduism and Zionism combined! Equally important is the need to form a League of the English speaking Muslim states of West

Africa like Sierra Leone, Gambia, Liberia, Ghana, Nigeria so that they could fight and make their voice heard in world Forum. At the moment Muslims living in one country have no knowledge of the position and problems of their brethren in their neighbouring country. These Muslim majority states run by non-Muslim government have kept them purposely ignorant of each other so that they could never gain any political consciousness or sense of unity which could challenge their stranglehold. The Muslims, lapsed into oblivion and helplessness, need to be stirred of their rights and responsibilities. With a little imagination, diligence and hard work, the whole of West Africa can be turned into a powerful bastion of Islam wherefrom the Light of Islam can penetrate in the hitherto unexplored regions of Central Africa!

There are quite a number of Mosques scatterd in various parts of the country. But in the capital city, Monrovia. there are only two Mosques which can-not accommodate all worshippers and many persons stand in the street to offer their Friday prayer. There is no organised preaching of Islam. However, the Ahmadiyya Jamat, Rabwah, has a mission which has its missionaries working in many parts of the country. The Muslims in general, because of the absence of Islamic guidance, have a meagre knowledge of Islam and as such are prone to be duped and misled by the well-organised Christian missions which are very active in the whole of West Africa!

Symposium at Ealing

Imam B.A. Rafique (of the London mosque) participated in a Symposium held at the Bahai Centre of Ealing. The tpoic was "The Freedom of worship in Religion". The Christian Speaker came out frankly to say that the question of freedom in religion did not arise according to his own faith.

Digitized by Khilafat Library Rabwah

The Imam Rafique said that Islam does not only admit that everybody should be free to worship as he likes, it goes further and says that every effort should be made to maintain the freedom of worship for the followers of all the religions He cited some historical incidents to show that the Muslims did put this precept into practice and impressed the world a lot. He also made mention of the fact that when the Fazl Mosque London was formally opened, the then Head of the Ahmadiyya Movement announced that the premises of this building would be open to all the serious followers of other religions who would like to pray there.

The Chairman in his closing remarks openly admitted that what had been said by the representative of Islam was superior to everything else said by other speakers.

Muslims in Liberia

During the annual meeting of the Muslim Congress of Liberia. held in Monrovia, recently, it was reported that the overall expenditure of the Congress for the year 1966-67 was 15,564 dollars. A Mosque and a primary school were built during the year. The President of the Congress is Mr. Murray Williams. Maulvi A Saqi is the Education Secretary and Al-haji Martins the Financial Secretary.

(The Muslim world)

READ

THE TAHRIK-I-JADID

Monthly

Regularly

How I accepted Ahmadiyyat

By Alfa S. B. Giwa

People in my home town, Epe, are very devout Muslims. They are known to be ready to compromise in anything except their religion—Islam. They abhor innovation because they say this is a challenge to the authority of the Holy Prophet Mohammad. (s. a. w.)

Digitized by Khilafat Library Rabwah

For this reason when the first batch of Ahmadis came to Epe to win converts they were vehemently opposed, but by the grace of God, at last Ahmadiyyat was established with a handful of converts led by Alfa Y. S. Abaniwonda. This small band of zealous Ahmadis was the centre of public attention in Epe at that time. They were regarded as outlaws.

A time came when the religious leaders in the town threw a challenge to the Ahmadis to prove the claims of Hazrat Ahmad. There was a lot of talk in the town about the challenge and everybody was keenly interested. I too went to the place to watch the intellectual duel.

The learned man who was selected to confront the Ahmadis was very confident and even insolent. He brought a lofty pile of books and read from them several passages showing that no Prophet would appear on earth after the death of the Holy Prophet Mohammad (s.a.w) He was cheered with clapping. The Ahmadis very politely quoted many verses of the Holy Quran and sayings of the Holy Prophet in their favour. At last the man started to talk about the Promised Messiah in a way which annoyed me.

Though I was not an Ahmadi, I had developed admiration for the Promised Messiah (peace be on him). A friend gave me a book on the life of the Promised Messiah. This book impressed me considerably. Hazrat Ahmad of Qadian had always been my hero since I read his life-history and I always saw him in my dreams. This, I attributed to the fact, that I used to draw his picture from time to time when I was studying portrait painting in Art. In spite of the love I entertained for the Promised Messiah, I hated the Ahmadis like anything because I thought they were trying to bring innovations to my father's religion.

So when the man was saying unpleasant words about Promised Messiah I grew annoyed and pressed my way through the crowd to Alfa Abaniwonda, shook hands with him and assured him of my co-operation with him. Being the headmaster of the Government School in the town, I was regarded important and people surprised and indignant at what I did, but I didn't mind.

From that time onward the Ahmadis started to be keenly interested in me. In fact they always invited me at their functions to give lectures on the life of the Promised Messiah, though I was not an Ahmadi.

Years afterwards Maulvi F. R. Hakeem came to Epe for preaching. I attended his lecture. He was bombarded with all sorts of questions and he answered them without a minute's hesitation. I then asked a question which he said he would not answer publicly. He asked me to come to him and that he would like to have

a discussion with me. The crowd shouted and asked him to answer my question publicly.

The question was 'You Ahmadis say five daily prayers. We orthodox Muslims do the same thing. You fast, we too fast. In short we observe the five fundamental principles of Islam as you do. Then, what do I gain by becoming an Ahmadi and what do I lose by remaining a non-Ahmadi ?'

When I met him the first sentence he uttered was "Alfa Giwa, you are already an Ahmadi." He said quite a lot after that but the first sentence filled my mind with thinking and thinking.

On the following day when he went for preaching I was his interpreter. After this I became so friendly with Alfa Abaniwonda that when the next Missionary came to Epe, he lodged in my house. This was Maulvi Naseem Saifi whom we then adored because of his knowledge of English. Still I hated deserting my father's religion. I had a lot of discussion with Maulvi Saifi but I was not convinced. After his departure I met an Ahmadi friend. I started discussion with him and then he told me that Hazrat Ahmad did not claim independent prophethood.

I immediately wrote to inform Maulvi Saifi about this statement; he did not only reply my letter he also sent me a book "The claims of the Promised Messiah." When I read the claims of the Promised Messiah in this book I went straight to Alfa Abaniwonda and told him I wished to join their fold. Alfa Abaniwonda advised me to wait for some time but I did not like to wait any more and joined the fold of Ahmadiyyat.

Sacrifice Everything Ye Possess in the Way of Allah

Digitized by Khilafat Library Rabwah

"Allah has blessed us with a golden chance to advance towards His nearness through Tahrik-i-Jadid. Do not let this opportunity pass by. Step forward like brave soldiers who care not for life or property and sacrifice everything in the way of Allah. No doubt there are people who make sacrifices for the worldly honours and material successes but let the world witness that there exists no community on the surface of the earth except the Ahmadiyya Community which offers everything they possess purely for the sake of Allah.

"Prove ye also that uniqueness of the Ahmadiyya Movement in this respect cannot be paralleled by any nation of the world."

He who Hears not Allah's Representative's Voice Shall Loose His Faith

"Hearken! Though participation in this Tahrik is optional yet he who, despite being capable, does not take part thinking that the Khalifa has given an option will either be held in this world before his death or be taxed in the life Hereafter ———

"Everyone who has a particle of Faith shall come forward to take part in this Tahrik and he who listens not Allah's representative's voice shall loose his Faith."

A Song for K. G. Schools

O Lord of all the things that are
In heaven and earth and everywhere
Thou givest life and makest live
To Thee we look for help and care

Do give us light from Thine own Light
Do bless the knowledge we come to seek
The glory and greatness are all for Thee
We pray Thee, make us humble and meek

Do let us live for good of man
And let us do Thine own will
Let us grow from strength to strength
The world, with virtue, let us fill.

(N.S.)

THE WILL

I, Muhammad Jibraeel S/O Saeed Nana Baisie II occupation *Missionary* Aged *52 years*, Date of Bai'at *By birth* Residing at *House No, A/6, Mankessim, C/O P. O. Box 39, Saltpond.* On Solemn affirmation voluntarily, free of all compulsion and without fear this *31st* day of month *May 1966* do hereby make the following will :

I am earning C 33. 80 (thirty three Cadis eighty Pesewas) per month at present. I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payment will be made accordingly. At present I do not possess any property. Whatever property I own at the time of my death I bequeath 1/10 of it in favour of Sadr, Anjuman Ahmadiyya Pakistan Rabwah.

This will of mine will become operative from 31st May, 1966 and shall remain so till my death.

(Sig) Muhammad Jibraeel Saeed House No A/6, Mankessim, C/O P. O Box 39, Saltpond Central Region, Ghana.

Witness No. 1

(Sig) Syed Daud Ahmad Anwar S/O Syed Muhammad Yousaf Esq., P. O. Box No. 263, Kumasi, Ghana (West Africa)

Witness No. 2

(Sig) Muhammad Saddique Shahid S/O Karam Din, P. O. Box 39, Saltpond. Ghana. (West Africa)

Digitized by Khilafat Library Rabwah

I Yusuf Ahmad Edusei s/o *Muhammad Kojo Edusei* Occupation *Missionary* Aged *24 years* date of Bai'at *27th December, 1958* Residing at Ahmadiyya Muslim Mission P. O. Box 263 Kumasi, Ashanti, House No. N. A 219 New Asafo, Kumasi, Ghana. on Solemn affirmation voluntarily, free of all compulsion and without fear this *30th* day of month *July 1966* do hereby make the following will :

1. I am earning C 29. 80 per month at present. I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

1. At present I do not possess any property. Whatever property I own at the time of my death I bequeath 1/10 of it in favour of Sadar Anjuman Ahmadiyya Pakistan, Rabwah,

2. This Will of mine will become operative from 30th July, 1966 and shall remain so till my death.

4. This will is hereby announced so that if any one has to make any objection to it, he

may do so.

(Signature) Yusuf Ahmad Edusei

Sig. Witness No. 1
Saud Ahmad s/o Muhammad Hassan Asan Ahmadiyya Sec. School P. O. Box 3419 Kumasi Ghana

Sig. Witness No. 2
Shahid Ahmad Qureshi s/o Muhammad Afzal Qureshi Ahmadiyyah Sec. School Kumasi, Ghana.

Digitized by Khilafat Library Rabwah

I J. Hassan s/o *Jamirun* occupation *Tea Boutiq* Aged *72* Date of Bai'at *1924* Residing at *83, Maligawatte place, Colombo-10* on Solemn affirmation voluntarily, free of all compulsion and without fear this *18th* day of month *October 1967* do hereby make the following will :

1. I am earning *Rs 50* per month at present. I bequeath 1/10th of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. I own the following property immoveable and moveable at present :
   i) A house property bearing Assessment No. 83 Maligwatte place Colombo-10 Value Rs.300/-
   ii)Furniture value Rs. 100/-
   I bequeath *1/10th* part of this property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

3. Whatever property I own at the time of my death I bequeath *1/10th* of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

4. This Will of mine will become operative from *18. 10. 1967* and shall remain so till my death.

(Signature) J. Hassan

Sig. Witness No. 1
M. M. Abdul Cader 46, New Chety Street, Colombo

Sig. Witness No. 2
S. A. Mahmud Ahmad 64, Hill Street, Colombo.

I *Ahmad Kwaku Owusu* s/o *Kodjo Owusu* Occupation *Missionary* Aged *37* Date of Bai'at *September 1950* Residing at *House No. AO 5/2, P. O. Box 47 Sefwi Bekwai,* on Solemn affirmation voluntarily, free of all compulsion and without fear this *29th* day of month *Jan. 1967* do hereby make the following will :

1. I am earning C 22. 60(Twenty two cedis Sixty Pesewas) per month at present. I beqeath 1/10th of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases, I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. At present I do not possess any property. Whatevr property I own at the time of my death I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya, Pakistan, Rabwah.

3. This Will of mine will become operative from 29th January, 1967 and shall remain so till

my death.

(Signature) Ahmad Kwaku Owusu
Sig. Witness No. 1
Shahid Ahmad Qureshi s/o Muhammad Afzal Qureshi Ahmadiyya Secondary School Kumasi Ghana.
Sig. Witness No. 2
Saud Ahmad s/o Muhammad Hasan Asan Ahmadiyya Secondary School Kumasi Ghana.

I Yaqub Bin Easa son of *Easa Kweku Asredu* Occupation *Missionary* Aged *52* Date of Baiat *Infancy* Residing at *Gomoa Ekwarom House No. C/21 c/o P.O. Box 39 Saltpond*, on Solemn affirmation voluntarily, free of all compulsion and without fear this *21st.* day of month *January 1967* do hereby make the following will :

1. I am earning thirty four cedis eighty peswas (C 34.80) at present, per month. I bequeath one tenth (1/10) of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases, I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. At present I do not possess any property. Whatever property I own at the time of my death, I bequeath one tenth (1/10) of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

3. This Will of mine will become operative from 21st of January, 1967, and shall remain so till my death.

4. This Wil is hereby announced so that if any one has to make any objection to it, he may do so.

Digitized by Khilafat Library Rabwah

(Signature) Yaqub Bin Easa
Sig. of witness No. 1
Saud Ahmad s/o Muhammad Hassan Asan
Ahmadiyya Secondary School
P.O. Box 3419, Kumasi Ghana.
Sig. witness No. 2
Sahid Ahmad Qureshi
s/o Muhammad Afzal Qureshi
Ahmadiyya Sec. School,
Kumasi Ghana.

INTERESTED
IN
Comparative Religions ?

A Monthly Magazine on International repute, deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. Contains contributions from recognized authors on studies in comparative religions.

Read :

THE REVIEW OF RELIGIONS

Address :
THE REVIEW OF RELIGIONS
P. O. Rabwah, W. Pak.

Annual Subscription :
Pakistan, India & Ceylon Rs. 10/-
U.D. £ 1 ; U.S.A. $ 3.

Review of Religions is also available in microfilm form from University Microfilms, 313 N First Street, Ann Arbor, Michi U.S.A.